

THE
STRAIT GATE
TO HEAVEN.

A
Sermon preached before the
poore distressed Prisoners in the
Kings Bench common Gaole;
to their heavenly
comfort.

By WILLIAM KING Preacher
of the WORD of GOD.

ROM. 8. 18.

*The afflictions of this present time are not worthy
of the glory which shall be shewed unto us.*



LONDON,
Printed by 'MILES FLESHER.'
1636.





THE STRAIT GATE TO HEAVEN.

LUKE 13. 24.

*Strive to enter in at the strait Gate: for many
(I say unto you) will seek to enter in and
shall not be able.*



Our Lord Jesus Christ saith in
the 20. of Mat. Many are cal-
led, but few are chosen: In the
7. of Matth. Vers. 13. he bids
us, Enter in at the strait Gate:
for it is the wide Gate and broad way that
leadeth to destruction: many there be that
go in thereat: because the Gate is strait and
the way narrow, that leadeth unto life, and
few there be that find it.

*Via lata &
spaciosa.*

In this place of Saint Luke we reade of
a certaine man which came to our Saviour

Luk. 13. 23

The Strait Gate

*in arcta,
ue ducit
ad vitam.*

Christ & asked him of purpose, whether he should be saved. To whom our Lord Jesus answered thus. Strive to enter in at the strait Gate, for many (I say unto you) will seek to enter in, and shall not be able. In which answer, albeit our Saviour doth not answer directly to his question either negatively, or affirmatively: yet doth he plainly insinuate by his speeches, that few shall be saved.

Reverend regarded in Christ Jesus: this is a sufficient motive whereby our Saviour Christ forewarneth us, that if we do not in time repent, for sake our sins, and seeke after God: both the ancient Christian Fathers, (whose eyes saw not what were see, nor their eares heard not what we heare) yea, the very Heathen also shall rise up in judgement against vs. For it is good counsell which S. Augustine giveth, *Quid prodest si omnia habes, cum tamen qui omnia dedit non habere?* What is a man the better though he have all things, and be without him which is the author of all things.

Let none therefore stumble at it: but if any doe, let them remember the charge that we have also from God. Oh (saith one) consideret periculum meum: He that is displeased with me let him consider my danger: for
saith

saith not God to Jeremy, that he would destroy him before his face, if he held his peace? Saints Augustine saith very well: Quid tu succedes mortalibus? submissione Christi mare audit, & tu surdus es? A worm of the earth why dost thou scorn me? the Sea heard and obeyed the voice of Christ: and dost thou stop thy eares? Mare audit, ventus cessat, & tu sufflas? The sea waxed calme, the wind was still, and dost thou begin to bluster and swell? Doe not we speak from the mouth of God? doth not the Holy Ghost give us lofty and glorious titles? as, the Stewards of Gods owne house, disposers of his secrets, distributors of his treasures, keepers of the broad seale, keepers of the keyes of heaven, Gods Secretaries, Gods embassadoers, Angels, yea, the very glory of Christ: and all this to expresse the excellency of our calling: yet the vile varlets and venomous vermine of the earth, dare call us proud Prelates, pild Parsons, and pelling Priests. A monstrous and intolerable impiety: I speake to all sorts, not to some few of one sort. But that which herein I speake, is not much more then that of the Apostle Paul (as some of your own poets have said) which is warrantable.

One thing therefore deare Christians let

Ier. I. 17.

Tit. I. 7.

I. Cor. 4. 1.

Mat. 16. 19.

20.

Apoc. 3. 7.

24.

2 Cor. 8. 23.

Acts. 7.

me beg of you : to wit, that you would heare
 diligently, receiue zealously, and iudge sober-
 ly & discretly, Non mea verba sunt sed ver-
 ba vitæ æternæ. They are not my words but
 the words of eternall life. For the word of
 God hath sundry hearers : some receiue it,
 some, receiue it not. Note the parable of the
 seed, the seed of the word of God when it was
 sowne, some fell by the high way side, some
 vpon stony ground, some vpon thornes, and
 some in good ground, &c. But more briefly
 and strictly the word of God hath two sorts
 of hearers: Elect and Reprobate. The elect
 say with Peter : Domine ad quem ibimus ?
 verba vitæ æternæ habes: Master to whom
 shall we goe ? Thou hast the words of eter-
 nall life. The Reprobate say; Durus est hic
 sermo; This is a hard saying, who can hear
 it ? can mortality put on immortality ? can
 this corruption put on incorruption ? can
 Christ be God and man ? can God beget a
 Son: as of late the Devil of Norwich deni-
 ally said: yea, worse then a Devil was he:
 for the Devils in the 4. of Luke acknowle-
 ged Christ, crying & saying thou art Christ
 the son of God, but this devil denied Christ.

The word of God is preached in vaine to
 many ; the hony is lost that is put into ves-
 sels

Mat. 10.

Mat. 13.

Mat. 4.

Mat. 8.

John 6.

Ex in the
 booke of
 Mart.

Luke 4.

sels of gall: the fish is cast away that is put
 into dyie pooles: and the seed perissheth that
 is sowne vpon the sand. **S.** Cyprian saith, *Cyprian
 cont. Dem.
 Tract. I.
 pag.* Certe labor irritus est, & nullius effectus, of-
 fere lumen cæco, sermonē surdo, sapientiam
 bruto: nā nec sentire brutus possit, nec cæcus
 lumen admittere, nec surdus audire: Truly
 it is lost labour and to no purpose, to offer
 light to a blinde man, speech to a deafe man,
 wisdom to a grosse head: seeing that a grosse
 head cannot perceiue, a blind man cannot
 see, and a deafe man cannot hear. The an-
 cient Father Origen saith, Quāto melius esset
 nonnullis omnino non audire verbum Dei,
 quā audire cum malitia vel audire cum hy-
 pocrisi: melius autē dicimus ad comparatio-
 nem malorum. How much beter were it for
 some not to hear the word of God at al, then
 to heare with malice, or to hear it with hy-
 pocrisse: we say, better in respect of evils.

Wherefore my dear Brethren and fellow
 Prisoners, your friendly censure I humbly
 desire, together with your diligent attenti-
 on, and due regard of the matter ensuing, in
 the opening and explication of these words
 of our Saviour Christ: wherein I doe as-
 sure you, I meddle not at all with any con-
 trouersies in the Church: or any thing in the

State Ecclesiasticall, but onely enter into a
 controve:rsie with Satan and Sinne. It is
 contrined into thzee principal heads: where
 in our Saviour Christ declareth how hard
 a thing it is to enter into life, and how few
 shall enter. In the first our Lord Jesus bids
 Luk. 13. 23. vs strive earnestly. In the second, he affir-
 meth that the gate is very strait. In the
 third he saith, many which seeke to enter in
 shall not be able.

The particulars that occurre (as many
 there are) they shall be touched rather then
 handled in their place,

1. Cap.

As touching the first head, where he bids
 vs strive earnestly, noting thereby that it is
 a matter of great strife against the world,
 the flesh and the Devill: and therefore we
 may rather wonder that any shall be saved,
 then so few shall be saved. For we have all
 the lets and hinderances that may be, both
 within vs, and without vs: we have (as they
 say) the Sun, Moone, and seven stars against
 us: we have al the devils in hell against us,
 with all their hornes, heads, marvellous
 strength, infinite wiles, cunning devices,
 deepe sights, and methodicall temptations.
 Here raves a soze Ureamo against us: then
 have we this present euill world against vs
 with

with his innumerable baits, snares, nets, ginnes, grins, &c. to catch us, setter us, and intangle us. Here we haue both profits and pleasures, riches and honour, wealth and preferment, ambition & couetousnesse. Here comes a campe royall of spiritual and inuisible enemies. Lastly, wee haue our flesh, that is, our corrupted nature against us: we haue our selues against our selues: For we our selues are as great enemies to our saluation, as eyther the world or the Deuill: For our understanding, reason, will and affections are altogether against us. Our naturall wisdomme is an enemy to us: our concupiscence and lusts doe minister strength to satans temptations, they are all in league with Satan against us, they take part with him in euery thing against us and our saluation, they fight all under his standard and receiue their pay of him. This then goeth hard on our side, that the Deuill hath an inward party against us, and we carry alwayes within us our greatest enemy, which is euer ready night and day to betray us into the hands, of Satan: yea, to unbolt the doore to let him in to cut our throats. Here then we see an huge army of dreadfull enemies, and a very legion of Deuils

nils lying in ambush against our soules: are
 not we therefore poore wretches, in a most
 pitifull case, which are thus besieged and
 betrayed on euery side? All things then du-
 ly considered, may not wee justly marnell
 that any shall be saved? For who seeth not,
 who knoweth not, that thousand thousands
 are caried headlong to destruction (without
 the great mercy of God) eyther with the
 temptations of the world, the flesh, or the
 Demill. But yet further I will shew you by
 other apparant and euident reasons, that
 the number of Gods Elect upon the face of
 the earth are very few in compariso; which
 may thus be considered: First, let there be
 taken away from amongst us the Papists,
 Atheists, and Heretiques, Secondly, let
 there be shobelled out, all vitious and noto-
 rious euill liners, as swearers, drunkards,
 whozemongers, carnall worldlings, decei-
 ners, coseners, proud men, rioters, game-
 sters, and the prophane multitude. Thirdly,
 let there be refused and sorted out all hypo-
 crites, carnal Protestants, baine professors,
 backsliders, decliners, and cold Christians.
 Let all these (I say) be separated, and then
 tell me how many sound, sincere, faithfull,
 and zealous worshippers of God will be
 found

found amongst vs: I suppose we should not
 need the Art of Arithmettick to number
 them: for I think there would be very few
 in every Village, Town, and City. I doubt
 they would walk very thinly in the street, so
 as a man might easily tell them as they go.
 Our Lord Jesus asketh a question in the
 Gospel of Saint Luke saying, do you think
 when the Sonne of man cometh that hee
 shall find faith on the earth? to the which
 we may answer, surely very little. Luke. 18. 8

To make it more clearly manifest that
 few shall be saved: in the first age of the Gen. 6.
 world, all flesh had so corrupted their waies
 that God could no longer beare them, but
 euen vowed their destruction by ouerflow-
 ing of waters: when the flood came, how few
 were found faithfull? eight persons were
 onely saved by the Ark. How few righteous
 found in Sodom, and the Cities adioyning?
 but one poore Lot and his family. How few
 believers were found in Jericho? but one
 Rahab. How few of the old Israelites en-
 tred into the Land of Promise? but two,
 Caleb and Joshua: the rest could not enter
 in because of unbelæfe. The true and inui-
 sible Church was small, during the govern-
 ment of the Judges, as appeareth plentiful-
 ly

1 King. 17. In that booke, In Elias time the Church was so small that it did appeare weake. In the reigne of the Kings of Israel & Iudah, the sincere worshippers were very few, as appeareth by the complaint of all the Prophets. During the captivity, the Church was as the Dove under a Cloud: she was drinen into a wilderness where she did hide her self. During the persecutiō of the Greek Empire by Gog and Magog, and Egypt, they were fewest of all. In Christs time, with what silly company did he begin withall: How were all things corrupted by the Priests, Scribes, and Pharisees preaching, there were few beleeuers. After the first hundredeth yeares, what an eclipse was in the Church, during the height of Antichrists reigne. How few true worshippers of God were in the world for the space of almost nine hundred yeares? Since the Gospell was preached and spred abroad, how few do beleue? and as the Prophet Esay saith, Domine quis credidit auditui nostro? Lord who hath beleued our reports? Thus then you see, it doth appeare (both by Scripture, reason, and examples of all ages) that the number of the elect is very small, and when all comes to all, few shall bee saved.

There,

Therefore let us strine earnestly to go in at
 the strait Gate, for the small number of
 those that shall be saved ought to thrust vs
 forward to enter in thereat Christ saith,
 Contendite intrare per angustam portam, Luk. 13. 24.
 quia multi (dico vobis) studebunt intrare, &
 non poterunt: Strine to enter in at the nar-
 row Gate, for many (I say unto you) will
 seeke to enter in and shall not be able. And
 in another place, he saith: The Gate is Math. 7.
 strait, and the way narrow that leadeth unto
 life, and few there be that find it. If men
 would consider of this, and try with them-
 selves whether they be of that small num-
 ber or no: it would make them looke better
 about them, &c. Death threatneth us, who
 is very terrible to flesh, and the remem-
 brance of it very bitter to a man that is
 sowled, soaked, and settled in the pleasures of
 this world. It flattereth no man, it regar-
 deth not persons, it weigheth not friendship,
 it careth not for rewards, it is very grim,
 ugly, and cruell, and killeth downeright
 where it hitteth. Therefore, Christ bids us
 strine earnestly. To knit up this point, S.
 Bernard saith: there is none of us all which
 standeth not in need of counsell, props, and
 help. The generall misery of mankind is
 triple, &c.

Bernard.
 Sermon 7.
 de Adv. vi.
 domini.

triple, &c. For both we are easie to be seduced, and unable to doe well, and very weak to resist. If we would discern betwene good and euill, we are deceived: if we goe about to do good we quickly faint: if we endeavour to resist euill, we cannot endure, but are easily overcome. The tyranny and rage of satan is unspeakable, and his power mighty: the baits of the world be innumerable, and our flesh fraile and weak: They are three deadly enemies to our saluation, against all whom we must ioyntly fight.

1. Pet. 5. 8.

9.

11.

1. Ioh. 5. 16

1. Ioh. 2. 16

Gal. 5.

Our first aduersary, the deuill, a roaring Lyon, rangeth about, seeking whom he may deuoure, and inuenteth a thousand waies to entrap vs, & bzing vs to euerlasting shame and destruction. For Saint Paul saith, we wrestle not against flesh and blood, but against rule, against power, against worldly Governours of the darknesse of this world, against spirituall wickednesse in all spirituall places. Our second enemy is the world, the whole world is altogether set on wickednesse, there is nothing in the world but the lust of the flesh, the lust of the eyes, and the pride of life.

1. Pet. 2. 11

The third, our flesh, our flesh which rebel-
leth & lusteth contrary to the spirit, fleshly
lusts

lusts fight against the soule : Here you see what enemies they be to saluation.

How then shall we strive to enter in at the strait Gate and narrow way leading to everlasting life? First resist the Devill and he will fly from you. Resist him in faith, in Prayer, and in the word. Secondly, be crucified to the world even as strangers, which are not of the world. For we have no abiding City here : but we seeke one to come, saith the Apostle. Lastly, chastise thy body with watchings, with labour, with fastings: it is a great victory to overcome the Devil, a greater to overcome the world, and the greatest of all to overcome the flesh & fleshly unruly affections. To him that overcome shall be given a crowne : but hee that is overcome shall bee the continuall bondman of Satan, our vile and cruell enemy. Let vs so strive that we may overcome : he onely that striveth lawfully shall be crowned. Let every man therefore keepe his stand or station in all obedience and readiness. Stoutly must we fight under Christs victorious Banner. They are not trifles for which wee strive : therefore let vs not shrink nor cowardly run away : but with an invincible courage in an assured hope of victory,

The waies
& means
of striving.

Luke 4.
2. Tim. 4.
Gal. 6. 24.
Heb. 13. 14

2. Tim. 4.

The Strait Gate

14 victory, abide al warlike miseries sustained with the comfort of that reward: which no man shal receiue except he strue lawfully.

2. Tim. 2. No man that putteth his hand to the plough and looketh backwards, is worthy of the kingdome of heauen: but he that endureth to the end shall be saved.

Mat. 10. Now we strue for Christ, and not for Antichrist, for the truth, and not against it. I can doe nothing against the truth, but for the truth, saith Saint Paul: for the Gospel, and not for the doctrine of men: for true Religion, not for superstition must we strue. But our struing for the most part is all a wry and wicked: we strue who may be the proudest, pretending equality: we strue indeed for superiority, neither equall nor superior can we abide: we strue how to supplant and ouerthrow one another: enuy hath made men impudent, struing to undermine and cast downe the walls of innocency: struing how to place and displace, how to disgrace, and how to bring into fauour, how to set up and how to throw downe. And in so doing we strue against our selues, and for the aduantage of our deadly foes. This warre is not Christian, this is not to strue lawfully: this is not to fight a good fight;

fight : this victoꝛy shall not be crowned.

Behold, in a woꝛd, I speake unto you all: how many are there among you (a shame to speake it) that seeke to strins against your selues, and follow the example of the multitude : namely, in swearing, blasphemy, cursed speaking, railing, backbiting, flandering, chiding, quarreling, contention, jesting, mocking, flattering, lying, dissembling, &c. These things doe ouerflow in all places, so as men which feare God had better, bee any where then in company with such men.

Lactantius Firmianus, speaking of the end of the woꝛld, saith, Si erunt boni, prædæ ac ludibrio habebuntur : If there remaine any good men at that time, they shall be counted a prey, a booty, a mocking stock. Canst thou not flatter ? Canst thou not lie ? Canst thou not play the Hypocrite ? Canst thou not follow the fashion, and serue the Stage ? No, then thou art no meete man to liue in this woꝛld: choose a few companions. But I say vnto you as Nestor did vnto his childezen, pray, for vntlesse God helpe us, we al perish.

Now I beseech you brethren and fellow-prisoners, euen for Iesus Christs sake, doe not as the multitude doth, which wee see daily beset our eyes, to wallow in wicked-

*Lactan.
Acephali.
cap. II.*

nesse: but keepe your selues from the broad way and wide gate, leading to euerlasting damnation.

Strive earnestly, The almighty God of his ineffable goodnesse, when he saw the weaknesse of our flesh by nature prone to euill, and therefore vnable to withstand the Devill (who is called a Dragon with seven heads for his subtilty, and ten hornes for his cruelty) euen then most lovingly shewed an excellent remedy, whereby we might preserve our selues from injury, and that is prayer. It behooueth us to take it for our weapon, that we may keepe our selues from the inuasion of Satan. For as the Lyon (at the sight of a Cocke) is discomforted, and at his crowing betaketh himselfe to his heales: So doth Satan both stand in feare of a godly man, and fly at his prayer. And Lactantius noteth, Demills doe hurt but the faint-hearted: such as the great and mighty hand of God doth not protect, which are prophane from the Sacrament of truth: but the just, that is, the true worshippers of God, doe the Demills feare.

Let us valiantly take this weapon in hand, and manfully fight with Satan and Sinne: let us try our combats in the field of the

*Gaudentius
Merula de
memorabili-
bus, l. 20. 9.*

*Lactant. de
error, c. 16.*

the holy Scriptures, let vs begin to trauerse
 the way of Gods Commandements, and
 breake into these words, The afflictions of Rom. 8. 18.
 this present time are not worthy of the glory
 that shall be shewed unto us. Let us strue to
 enter in at the strait Gate and narrow way,
 leading to eternall saluation: to wit, Charity,
 which is the roote and mother of all good
 works: joy in seruing of God, peace or tran- Gal. 5. 22.
 quillity of mind in the stormes of this world,
 patience in aduersity: longanimity in expect-
 ing our reward: bonity in hurting no man:
 benignity in sweete behauiour: gentlenesse
 in occasion giuen of anger: faithfulness in
 performance of our promises: modesty with-
 out arrogancy: continency from all kind of
 wickednesse: chastity in conseruing a pure
 mind in a cleane & unspotted body. Against
 these, saith Saint Paul, there is no Law: Gal. 5. 20,
 Contrarily, let us shun and auoid the broad 21.
 way and wide Gate leading unto everlast-
 ing destruction: namely, fornication, un-
 cleannesse, wantonnesse, lechery, idolatry,
 paysonings, enmittes, contention, emulati-
 ons, wrath, strife, dissention, sects, enuy,
 murder, drunkennesse, gluttony, & such like:
 of which I forgettell you, as I haue told you
 befoze, that those men which doe such things
 shall

shall neuer obtaine the kingdome of heauen.

Here then you see how hard a thing it is to strine to enter in at the kingdome of heauen, and how few shall enter; therefore some be cause it is difficult to strue, strue not at all. But Christ bids us to strue earnestly, and promiseth enerlasting peace and comfort unto him, contendenti & vincenti, that strueth and ouercommeth, saying, though in the world ye haue no peace, but tribulations and afflictions, yet be of good chere, Ego vici mundum, & omnia in hoc mundo: I haue overcome the world, and all things in this world, and therefore in mee you shall haue peace eternally.

Ioh. 16. 13

a Cap.

In the second head our Lord Jesus Christ affirmeth that the Gate is very strait, nothing that none can enter in, without vehement crowding, and almost breaking their shoulder bones: that is, none can enter into eternall life without vehement suit, earnest prayer and supplication unto God for the forgiveness of their sinnes, wrought by the spirit, in all Christians, with an inward and true repentance: and God will direct all thy waies, and appoint thee how to goe, either thither or thither as the Prophet Esaias saith: Though the Lord give thee bread of trouble,
and

and the water of affliction and aduersity, thy Esay. 30.
 raine shall be no more scant: but thine eyes 20. 21.
 shal see the rain: yea, and thine ear shall hear
 the talking of him that speakes behind thee,
This is the way, walke therein, turne not
asse neither to the right hand noꝝ to the left.
Wherefoze, Hoc opus, hic labor, endeavour
we, and let out chiefeſt care, yea, our grea-
teſt endeavour be foꝝ the vertue of his grace
the antecedent to gloꝝy, both which are his
free gifts. The Lord will giue grace and gloꝝy, Pla. 84. 11.
and no good thing will he with-hold from
them that walke vprightly.

As I haue shewed you of sundꝝ lets both
 within vs and without vs, which doe keepe
 vs backe from God, and hold vs fast in our
 finnes: so now vnto all that hath bene said
 befoze, I will lay foꝝth vnto your view seuen
 especiall lets & hindꝝances vnto eternall life:
 which may not unfitly be termed seuen bars
 out of heauen, and seuen gates into hell: and
 thereby you shall perceiue that the gate is
 very strait that leadeth vnto life, and few
 there be that find it.

The first, which is infidelity, is proued
 out of the fourth Chapter to the Hebrewes Heb. 4.
 where it is thus wꝛitten: Vnto vs was the
 Gospell preached as vnto them: but the
 word

word which they heard profited them not because it was not mixt with faith in those that heard it. And againe, they could not enter in because of unbelæse. Here wee see that unbelæse doo barre out the old people frō entring into the land of Promise: which was a figure of Gods eternall Kingdome. And sure it is, that the same unbelæse doth barre out thousands of vs. For many will belæue nothing but their owne fantasies: they will not belæue the Word of God, especially when it is contrary to their lusts, and likings, profit and pleasures. Though things be manifestly proued to their faces, and the Chapter & Verse shewed vnto them: yet will they not belæue: or though they say they will belæue, yet will they neuer goe about the practice of any thing, but reply against God in all their actions. And for the most part when God saith one thing, they will either say or doe another: when God saith yea, they will say no, and giue God the lye. Some againe will say, if all be true that the Preachers say, then God helpe vs. Thus you see how infidelity doth barre men out of heauen and cast them into hell.

The second Gate, which is the presumption of Gods mercy: for, if men be sharply reprobated

reproued for their sinnes, and exhorted vnto
 repentance, by & by they take couert, saying,
 God is mercifull, as though God were made
 of all mercy, and that there were no iustice
 in him at all: & thus the wicked make Gods
 mercies an occasion to sin, which the Pro-
 phet Nahum in the first Chapter of his pro-
 pheticke doth sharpely reprove: The Lord
 (saith he) is slow to anger, but he is great in
 power, and will not surely clear the wicked.
 Here wee see that God will not surely spare
 such as goe on in their sinnes presuming of
 his mercy, and saying in their hearts, If I
 may but haue a Lord haue mercy vpon mee
 three houres before my death, I care not.
 But it is iust with God when those three
 houres come, to shut them up in blindness
 and hardness of heart, as a iust plague for
 their presumption. Therefore the Prophet
 David seeing the griseousnesse of his sinne,
 prayeth to be deliuered from it. Keepe mee,
 O Lord, from presumptuous sinnes let them
 not raigne over me. Let all men therefore
 take heede of presumptuous sinnes, which is
 the onely cause that sinne doth so mightily
 abound in our age: and let vs not continue
 in sinne, presuming of Gods mercy, but
 let vs come vnto God for mercy, while the

gates of mercy are opened unto us : For though God be full of mercy , yet will he shew no mercy to them that presume of his mercy, but they shall once know to their cost, that justice goes from him as well as mercy. And therefore it may well be called the Strait Gate to Heauen, and the wide gate to Hell.

Let us come to the third Gate, which is the example of the multitude, for that doth harden and embolden men unto sinne : As when many birds doe flicker and flocke together, they fall upon the net without any feare, but one or two alone will bee afraid. Euen so the example of many sin-companions doe embolden men to runne through the snares of satan without any mistrust. This is proued in the 23. of Exodus, where the Lord saith flatly, Thou shalt not follow a multitude to do euill. This is a thing that hindereth a great number from God, for they neuer looke up unto God, or to his word, but stare upon the common multitude and doing of most men, and examples of the world, thinking that if they do as most men doe, as their forefathers haue done before them, they are rocksure of an euill ground, And hereupon riseth their deuillish proverb.

Doe

Do as the most men do, and the fewest will
 speake euill of you, which is a very wicked
 speech. But they haue forgotten Saint Pauls
 Rule, Ne configuremini seculo isto, &c. Fas-
 shion not your selues like vnto this world.
 These fellows that stand vpon the multi-
 tude, will reason thus, ~~What~~ let none of these
 great ones of the world, none of the noble,
 none of the rich, none of the wise and pru-
 dent receiue this doctrine, but onely a few
 shakrags and beggarly rascals, and there-
 fore it is a token that is nothing worth,
 and that it is doubtfull, and not for vs to
 meddle withall. Doe what thoughts may
 creepe into our hearts, and how sily Satan
 may trump in our way and blindfold vs,
 and lead us away in the darke by doting and
 dozing us with the example of the multi-
 tude. Let vs therefore take heed of these pit-
 falls which Satan layeth in the way, and
 not be caried away with these thoughts and
 reasons.

The wicked beare themselves in hand,
 that they will win the game, & that the goale
 goeth on their side, and there is nothing but
 crowing long before it be day, and great tri-
 umphing among them before any stroke bee
 stricken, and that because we be but a hand-
 full

full of people, and they a great multitude : and that in a manner the whole world agreeth with them to practice our death. Thus the Devill doth cast a mist befoze their eyes, and leads them away from the Strait Gate to Heauen, and brings them into the broad way which leadeth them to the bottomlesse pit of Hell. Therefore my deare Brethren, let vs stand fast in the Word of the Lord, and take heed of bending with the way that wee be not carried away, or bowed quite downe with the raging streame of the multitude, for the sway of the world doth weigh downe all things that can be spoken out of the word of God, and openeth a very wide passage into hell.

Now let vs proceed to the fourth Gate into hell which is the long custome of sinne, for that taketh away all sense and feeling of sinne, and maketh it as it were another nature vnto vs, so that wee may as well alter nature as shake it off, when it is thus soldered vnto vs through long custome : this is noted by the Prophet Jeremy to be a very dangerous thing. For he saith, Can the black-Moore change his skinne, or the Leopard his spots ? then may ye also doe good which are accustomed to doe euill. Here the Prophet

Prophet affirmeth, that it is as hard to cure an old disease that is bred in the bone, or to remedy a sinne that hath bene hatched and brought up with vs, as to wash a blacke Moze white, or to change the spots of a Leopard, which cannot be without the destroying of nature. And surely try it who will, he shall find it as hard a matter to leaue an old custome, whether it be of swearing, gaming, lying, whooring, euill company, or any other sin, as to wash an Aethiopian. Wherefore it is written, Prov. 27. Though thou shouldest bray a foole in a morter among Wheat brayed with a Pestle, yet will not his foolishnes depart from him: So that as long as we are in custome with sinne, the doore of Heauen is barred by against vs.

Now let us heare of the fifth Gate, which is the long escaping of punishment, this is auouched by the wise man in these words, Because sentence against an evil work is not executed speedily, therefore the hearts of the children of men, have set them to do euill. Where he sheweth that one cause why men are so hardened in their sinne, is because God winketh at them, and letteth them alone, not punishing them immediately after they haue sinned. For if God should forthwith strike

strike downe one, and raine downe fire and
 hzinestone vpon another, and cause the earth
 to swallow vp the thirde, then men would
 feare indeed: but God taketh not that course,
 so; though he meet with some in this life, yet
 he lets thousands escape, and that maketh
 them more bold, thinking they shall neuer
 come to their answer. Euen as an old theefe
 which hath a long time escaped both prison
 and gallowes, thinks he shall alwaies escape,
 and therefore goeth on boldly in his thefts.
 But let them take heed, so; as the Proverbe
 saith, Though the pitcher goes long to the
 well, yet at last it comes broken home: so
 though men escape long unpunished so; sin,
 yet shall they not alwaies be freed: so; there
 will come a day of reuenge, a day that will pay
 them home so; all. Thus you see that im-
 punity leadeth numbers to destruction: that
 is, when men are let alone, and not smitten
 by the hand of God, nor punished by Law of
 the Magistrate.

The first Gate is the beholding of other
 mens doeds: so; when some men that haue led
 a wicked and vngodly life, and haue bene
 notorious sinners euen to the worldward,
 so that every man could point at them, if by
 on their deathbed they say a few good wordes
 and

and cry God mercy, and say their prayers, and forgive al the world, and so die quietly, it is marvellous to heare how the foolish people of the world wil exalt them, and justifie them, saying: He made a very good end as any man could make, and died as quietly as a Lambe, and set all things in good order before he died. Whereupon another wicked and monstrous varlet is encouraged to sinne: for, thinketh hee, such a man lived as wickedly and loosely as I, or any man else, and yet he made a very good end, and why may not I doe so too? But alas these mens eyes are bleared, for to dye quietly is not to dye godly; to cry Gods mercy for fashion sake, is not to have God mercifull, to say a few prayers with the teeth outward, is not to dye in the faith of Christ, for many doe this, and yet die miserably.

The last Gate is hope of long life: this is affirmed by our Lord concerning the rich worldling who when he felt the world come in upon him, with full streame, said he would pull doونه his barnes and bullo greater, and say to his soule, Soule, habes multa bona reposita in annos multos, requiesce, comede, bibo, oblectare: Thou hast much goods layd up for many yeares, live at ease, eat, drink,
and

and take thy pastime. But our Saviour calls him foole for flatterring himselfe in security, and promising to himselfe long life : moreouer, hee plainly telleth him that the same night hee should make an hellish & miserable end. Note I pray you how Iesus Christ the fountaine of all wisdom, calleth this man a foole and yeldeth a reason thereof, to wit, because he gathereth riches to himselfe, & was not rich in God, hee had great care for this life, and none at all for that which is to come. So then it followeth, that all such are mere foolcs indeed & may bee chzonickled for foolcs (howsoever they be taken and reputed in the world) which haue much care for their bodies and none for their soules, great care for this life, and none at all for that which is to come. Wel, let all such prophane worldlings as dreame and dote of long life (and therefore defer the day of their repentance unto God) take heed by this mans example that they reckon not without their host, and bee suddenly snatcht away in the midst of all their pleasures and solitarie, as Iob saith, Some dye in their full strength being in all ease and prosperitie, their best are full of marrow. We see therefore how dangerous a thing it is for men to flatter and sooth up themselves

themselves with hope of a long life.

Via arctissima, the way is very strait, my little flock speak thus one to another: Come let us goe up to the mountaine of the Lord, to the house of the God of Jacob: Et docebit nos vias suas: and hee will teach us his waies, and we will walke in his paths, for we will no longer follow the multitude, nor walke in the waies of the wicked, but we will visit the true Church whereas the people are taught by Gods pure Word. The Prophet Hoseas saith: the waies of the Lord are strait, and the just shall walke in them: but the wicked shall fall therein. So saith the Prophet David. The Scriptures are a guide for our feet. So saith the old Father Origen, Clausum est negligentibus, invenitur quærentibus. It is shut from the negligent: but it is open to them that seek and knock for it. S. Clemens Alexandrinus saith also, Audite qui estis longe, audite qui prope: nullis celatum est verbum, lux est communis, omnibus illucescit hominibus: nullus est in verbo cimerius, festinemus ad salutem, ad regenerationem: Harken ye that be far off, harken you that be nere, the word of God is hid from no man, it is a light common to all men, there is no darknes in Gods word:
let

Esay. 2.3.
Mich. 2.3.
Alluding
to Mount
Sion where
the visible
Church
then was.

Hoseas ult.
cap ult. ver.

Psal. 118.

Orig. Ex.
Hom. 9.

*Fulg. in ser.
de confessor.*

let us make haste to salvation, to regeneration. Fulgentius writeth, In scripturis abundat & quod robustus comedat, & quod parvulus sugat: In the Scriptures of God, there is plenty sufficient, both for the strong to eat, and the little one to sucke. So saith Irenæus, Scripture in aperto sunt, & sine ambiguitate, & similiter ab omnibus audiri possunt: The Scriptures are plaine, and without doubtfulness, and may be heard indifferently of all men. So saith Chrysost: Omnia clara & plana sunt in scripturis divinis, quicunque necessaria, manifesta sunt: What ever thing is necessary for us is alwaies manifest. So saith Epiphanius lib. 2. So saith S. Ierome, in Psal. 86. So to conclude, saith

*Chrys. in
1 Thef.
Hom. 3.*

*Greg. in Ep.
ad. Leand.
Psal. 24.
Elevate
porte eter-
nates.*

Gregory. It is a streame, wherein the little Lamb may wade, and the great Elephants may swim. Wherefore lift up your heads ye gates, and lift up your selves you everlasting doores, and the King of glory shall come in. For the Lord hath chosen Syon, and loveth to dwell in it, saying: This is my rest for ever, here will I dwell, for I have a delight therein, Psal. 132. 13. 14.

Lastly, our Saviour Christ saith, that many that seeke to enter in shall not be able: saying thereby that even of them that seeke,
many

many shall step short, because they seeke him
not aright. Esaias saith also, Except the Lord
of hostes had left us a seed, we had bin as So- Esa. 1.9.
dom, & like to Gomorrah. The Apostle al- Esa. 10.32.
leageth out of the Prophets, that the Lord Rom. 9.29.
will make a short account in the earth, and
gather it into a short summe with righteous-
nesse. The Prophet Amos giueth good coun- Amo. 5.14.
sell, saying: Seek the Lord and ye shall live:
seeke good and not euill: hate the euill, and
loue the good, and establish iudgement in the
Gate. It may be that the Lord of hostes will
be mercifull vnto the remnant of Joseph.

The reason why many which seeke to en-
ter into eternall life shal not be able, is: God
hath appointed vnto euery man that liueth
in the Church a certaine time of repentance
and comming to Christ, and he which mis-
spendeth that time, and is not made Christi-
an then, can neuer be saved. This made our
Saviour Christ to weepe for Ierusalem,
and say: Oh if thou hadst known at the least
in this thy day, those things which belong Verse 44.
to thy peace: but now are they hidden from
thine eyes. And he further signifieth the de-
struction of Ierusalem: because shee knew Luke. 9.24.
not the time of her visitation. Here we learn
that the neglecting of this time is one cause,
why not one or two, but many shall seeke to
enter

enter into the kingdome of heauen, and yee shall not be able. It is a marvellous thing that they which seeke to be saued should perishe: but the fault is theirs, which seeke when it is too late.

Nine
things re-
quired.

There are nine things required of al that shall be saued by Christ.

- 1 He must be a new creature, 1 Cor. 5. 17.
 - 2 He must liue, not after the lusts of men, but after the will of God, 1 Pet. 4. 3.
 - 3 He must bee zealous of good woorkes, Tit. 2. 14.
 - 4 He must dye to sinne and liue to righte-
ousnesse, Rom. 6. 14.
 - 5 He must be holy & unblamable, Col. 2. 6.
 - 6 He must so walke as Christ hath wal-
ked, Iohn. 2. 6.
 - 7 He must crucifie the flesh with the affe-
ctions and lusts, Gal. 5. 24.
 - 8 He must walke, not after the flesh but
after the Spirit, Rom. 8. 1.
- Last of all, he must serue God in holines
and righteousnesse all the dayes of his life,
Luke. 1. 75.

If these things be in you in some measure
of truth, then your hope is currant, sound,
and good, otherwise it is nothing worth. For
in vaine do men say they hope to be saued by
Christ, when as they walke wickedly and
disolutely:

absolutely : the reason hereof is, because the members must be suitable to the head : But Christ our head is holy, therefore wee his members must be holy also: as it is written; Be holy, for I am holy. Otherwise if we will joyne prophane and unholy members to our holy head Christ, then wee make Christ a monster: as if we should joyne swearers, drunkards, whozemongers, and such like, to be the members of Christ, & to haue life and saluation by him. But the case is far other, wise: For first of all, before a Christian can come to haue an inward feeling and true vnderstanding of these things, there are first other speciall things, to bee required of euery true Christian which lieth in the Church.

First, the acknowledgement of sins committed against the Law of the Lord.

Secondly, the acknowledgement of Gods angry countenance to be most justly bent against him for his sins.

Thirdly, an inward sorrow and paine of the heart and soule for sinne.

But here we are most warily to take heed that wee content not our selues with these three former points, for if we doe, the blessed firebrands in hell, Judas, Pharo, Saul, Herod, Achitophel, & such like, shall go before vs, or be our equals, in the professiō of repentance.

There are two manner of repentances, the one, a true repentance to life: the other a false repentance to death: as we may see by Judas, who is said to haue repented, & which is more, to haue confessed his fault, & which is most of all, to haue made restitution: and yet it is a false repentance: and why? because it sprang not of a true faith, but as before. Peter repented and wept bitterly, and was saved thereby, though he neuer made confession nor satisfaction: and why? because it sprang of a true & lively faith in Christ.

Quid ergo est? What is it then that is required at our hands? these two things subsequent most chieflly and principally, which may be well called Ultima & summa, the last and highest of all: that is, a perfect hatred, loathing and detesting of sinne. For such only begin to cease from sinne.

1 Tim. 2.5. Truly, the acknowledgement of the merit of God offered in that one Redeemer and only Mediator betwene God and man, the man Christ Jesus, with a full perswasion of the benefit, & sure confidence of an assured rest of conscience grounded vpon the promise of Gods mercy, that we shall be freely accepted into Gods love in Christ: for that,

First our sinnes are purged in his blood, 1. Iohn. 1. 2. Esay 53.

Secondly,

Secondly, his righteousness is imputed
vnto vs. Rom. 4. 1. 1 Cor. 1. 30.

The Fathers looked for none other righteousness then this righteousness of Christ: as the Apostle Paul proueth sufficiently by that one example of Abraham, who is said to rest himself vpon that righteousness of faith, which is the righteousness which God giueth vs in Christ apprehended by faith only.

1 Pet. 18.

The Apostle S. Peter who fell most dangerously, comforted himself with this righteousness, and all men that will beleue his doctrine, affirming that we cannot be saved with silver or gold, but with the precious blood of Iesus Christ, as of a lamb undefiled.

19.

Here then we see what is required of all that shall be saved by Christ: which things, if we doe beleue with a lively faith, planted and grounded vpon the sure promises of Gods mercy offered vnto vs in Christ, and not doubting thereof, but with all diligence keepe and performe the promises aforesaid, then we shall bee assured to enter in at the strait gate, and narrow way leading vnto eternall life. Salvation is the gift of God, which he freely bestoweth vpon all that seeke him aright. This is eternall life to know the Father and him whom he hath sent, Iesus Christ. We must seeke God aright.

Iohn. 17. 3

1.14.15. But some perhaps will say, how shall we
 seeke him aright? I answer, Dilige Deum,
 & mandata eius observa: Love God, and keep
 his Commandements. Whereby shall all men
 know that you seeke him as you ought. St.
 Augustine speaking of this matter, saith, Da
 amantem & sentit quid dico, si autē frigidus
 loquor, nescit quid loquor: Give me a man
 that is in love with God, and he seeth this to
 be true which I say, but if I talke to a cold
 Christian, he understandeth not what I say.

And this is the cause why Christ talking
 of the keeping his Commandements, repea-
 reth so often this word love, as the surest
 cause of keeping the same: for want whereof
 in the world, the world keepeth them not, as
 there bee feweth. If ye love me keepe my

Ioh. 14.

Ro. 13.15.

Commandements. Againe, He that hath my
 Commandements and keepeth them, he is
 he that loveth me. And againe, Hee which
 loveth me will keep my Commandements.

See what St. Augustine exhorts us unto;
 Ama amorem illius: Love this his love: He

Psal. 32.25

Psal. 75.10

deserves and requires love. O love the Lord,
 saith the Prophet David, all his Saints. And
 love, his Saints: and yet not true love unless
 saith: ye that love the Lord seethat you hate
 euill and doe good, seek the Lord and ye shall
 live for evermore.

Can God bestow better things vpon his childezen then eternall life: who is the efficient cause of saluation by the working of the Holy Ghost in the hearts of his childezen, through faith in Christ Iesus. For faith is the testimony of Gods Spirit, which Spirit doth not onely speake within vs, but also perswadeth vs of the good grace of God, towards vs, by arguments drawne from our free redemption in Christ. Rom. 8. 16.

Lastly, the same spirit mortifieth sin in vs, and quickneth our mortall bodies to bring forth most sweet & pleasant fruits vnto God. Rom. 8. 11
Gal. 5. 21.

This breedeth that inward solace, joy and peace which the mind and conscience hath with God, because it is freed from the bondage of sinne, the curse of the Law, &c. and restored to grace againe.

This joy and solace of a good conscience, the Apostle calleth the Kingdome of God, Rom. 14. 17. And an especiall fruit of the holy Ghost, Gal. 5. 22. And a sure consequent of our justification by faith, Rom. 5. 1. And the Child of God in all his troubles comforteth himselfe therewith as with a feast. David longed for this joy, as appeareth in his earnest prayer for it, where he crieth saying, Restore to me the ioy of thy saluation, & stablish me with thy free spirit. Many which Pro. 25. 25
Psal. 51.

ſeeke to enter in at the ſtrait Gate, ſhall not
 be able. Wherefoze thou ſecture woꝝdoling,
 thy conſcience telleth thee that thou haſt not
 yet ſought the Lord aright: thou haſt not yet
 repented, and thou art not yet a lively mem-
 ber of Jeſus Chriſt. And further thou knoweſt,
 that whoſoever thou art alins at this
 time, yet thou haſt no leaſe of thy life. God
 may call thee forth of the woꝝld the next
 yeare, the next houre: yea, he may ſtrike thee
 with a ſudden death at this very preſent.
 And in very truth, if thou goeſt forth of this
 woꝝld being no repentant ſinner, thou goeſt
 damned to hell. Wherefoze delay not one mi-
 nute of an houre longer, but with all ſpede
 repent and turne unto God, and bzing forth
 fruits woꝝthy amendment of life, that al thy
 finnes may be done away, when the day of
 death or the day of judgement ſhall be. And
 doe not thinke with thy ſelfe it ſhall be ſuffi-
 cient to defer thy turning vnto God till thy
 laſt day, ſoꝝ late repentance is ſeldome true
 repentance. And he which continueth long
 in any ſin, is in a dangerous caſe. If a man
 lye long ſicke in any diſeaſe, hee will ſcarce
 recouer his former health: and he which is
 grovone in the cuſtome of any ſinne, and the
 ſin is become ripe in him, it is a thouſand to
 one hee is neuer ſaued, according to that of

Mar. 3. 8.

Saint James ; sinne being perfited bringeth forth death.

Let us therefore without any delay re- Tit. 2. 10.
pent and turne vnto God: for if wee liue in
this world, not being true Christians, wee
are far moze vile then the basest creatures
of all, euen the dog or toad. For first wee are
nothing else but a filthy dunghill of all abho- Rom. 8. 10
mination & uncleannesse, the stinke whereof
hath infected heauen and earth, and no per-
fumes could euer allay it in the nostrils of
God, but onely the suffering of Christ being
a sacrifice of a swete smelling saour to Eph. 5. 2.
God. We make it very dainty to come nere
a lazar man full of botches, blames and
sores, but much moze are these men to bee
abhorred which haue lyen many yeares
starke dead in sinnes and trespasses: and
therefore now do nothing else but rot & stink Eph. 2. 1.
in them like vgly loathsome carions.

Againe, if wee liue as secure worldlings &
carnall Gospellers, and not as true Christi-
ans, we are in danger of all the iudgements
of God, so that euery moment some of them
may befall us. We may perish suddenly by
water, with the old world: wee may be con-
sumed with fire and brimstone with Sodom
and Gomorah: we may be swallowed vp of
the earth with Corah, Dathan, and Abiram,
we

we may hang our selues with Judas, we may
 haue our bzaines dashed out against the
 ground, and be eaten vp of dogs with Iesabel,
 we may dye in hardnes of heart with Phara-
 oh, we may despaire with Cain and Judas,
 we may be stricken with sudden death with
 Ananias and Saphira his wife: we may bee
 eaten of wormes with Herod, we may bee
 smitten that we cannot heare Gods word
 with Felix, we may hold our guts at the
 steele with Arius, we may cry at our death
 that we are damned with Latomus, we may
 be left vnto our selues to mocke, blasphemie,
 and renounce Christ with Julian the apostata,
 and we may suffer many moze fearefull
 iudgements, whereof the Lord hath great
 store, and tend to the confounding of them
 that will not bee humbled vnder his hand:
 Contrariwise, the true Christian is so far out
 of the reach of Gods iudgements, that they
 cannot hurt him. Christ is a couering and a
 cloud vnto thee against the heat and tempest
 of Gods iudgement, when a mans heart is
 sprinkled with the blood of this immaculate
 lamb, all the plagues of God passe ouer him.
 In the destruction of Ierusalem the righte-
 ous beate a marke in their forehead and are
 saued. Therefore let him that regards his
 owne safety become a Christian.

Deut. 34.

Esa. 4.

Ex. 12. 12.

Zach. 9. 4.

Now because you see that there be many strong bars and stops out of heaven, and a very wide passage into hell, the best counsell therefore I can give you, if it were for my life, is to be much exercised in the word of God, both in the hearing, reading, and meditation thereof, & also to purchase unto your selves the sincere ministry of the Gospel, & to make conscience to live under it, esteeming your selves happy if you have it, though you want all other things: and unhappy if you have it not, though you have all other things. For it is a pricelesse pearl, and an incomparable Jewell: for the purchasing whereof we are advised by our Lord Jesus to sell all that we have, rather then to goe without it. Again, our Saviour Christ giveth the same counsell to the Church of Laodicea, in these words: I counsell thee to buy of mee gold tryed by the fire, that thou mayest be rich, and white rayment that thou mayest be cloathed, and that thy filthy nakednesse doe not appeare: and anoint thine eye with eye-salve, that thou mayest see: where you see the word of God is compared to most precious gold, whereby we are made spiritually rich: and to glittering attire, wherewith our naked soules are cloathed, and to an eye-salve wherewith our spiritu-

Mat. 13. 44

Apoc. 3. 18

all

Pro. 23. 23.

all blindnesse is cured. We are aduertised also by Iesus Christ, whose counsell is ever the best, that we should buy those things whatsoener they cost vs. The same counsell also giueth wise Salomon, saying; Buy the truth, but sell it not. So then we see the counsell which herein I giue ther is not mine alone, but the counsell of Iesus Christ himselfe, and Salomon the wise: Ego fidenter dico: I speake boldly: and who can or who dare speake against their counsell.

1 Cor. 1.

21.

Now as I haue aduised you to be much exercised in the hearing, reading & meditation of Gods word, which is indeed good, profitable and necessary: yet you must of necessity frequent preaching of the word, the sound preaching the Gospell: which is the chiefest and most principall meanes which God hath ordained and sanctified, for the saving of mens soules: as it is plainly set down. When the world (by wisdom) knew not God, in the wisdom of God, it pleased God by the foolishnesse of preaching to save them that beleeue: for the word preached is the ordinary meanes to worke faith, which indeed is confirmed by hearing, reading, meditation in the word, prayer, &c. as it is written. How shall they call on him, in whom they haue not beleeued: and how shall they beleeue

Ro. 10. 14.

believe in him whom they have not heard :
 & how shall they heare without a preacher?

For that Ninus repented at the preaching
 of Ionas. It was therefore the word of the
 Lord preached by the Ministry of Nathan,
 that was the instrumentall cause of King
 Davids hearty repentance, as Samuel recoz-
 ded it, and he confesseth it in the 51 Psal. 2. Sam. 12.

Here then you see, that the chiefest and
 most principall means which God hath or-
 dained and sanctified for the saving of souls,
 is the word of God preached, and faith is
 thereby increased and wrought in the hearts
 of the hearers : As Saint Paul saith: Faith is
 wrought by the word of God preached. Ro. 10. 14.

Faith doth not onely heare the word, re-
 ceive the word, understand the word, rejoyce
 in the word, for thus farre many hypocrites
 have gone in the profession of faith, as ap-
 peareth by the saine sowne in the stonie
 ground, he heareth the word, & incontinent-
 ly with ioy receiveth it, yet he hath no root in
 himselfe, and dureth but for a season, for as
 soone as tribulation or persecution cometh
 because of the word, by and by he is offended.
 But faith also openeth the most secret part
 of the heart, & therein hideth the word of God
 as a most precious Jewell in a treasure house
 for the good uses which God hath appointed.

And

The Strait Gate

And of this keeping of the word in the secret of the heart, these places doe testifie.

1. Prov. 4. 10. My sonne hearken unto my words, encline thine eare unto my sayings; let them not depart from thine eies, but keep them in the midst of thy heart.

2. Psal. 119. 11. I hid thy promises in mine heart that I might not sinne against thee.

3. Psal. 51. Behold thou louest truth in the inward affections, therefore hast thou taught me wisdom in the secret of my heart.

4. Luke. 2. 19. But *Mary* kept all these sayings and pondred them in her heart. Againe, Verso. 52. His Mother kept all these sayings in her heart.

For if the word of God be not well wrapped in the heart, it shall soon be vncovered, discryed and denoured of some aduersary, or some euill word will grow therewithall and choake it, as appeareth in the euill hearers, who are compared to the seede which was sowed among thorns. He heareth the word, but the care of the world, and the deceitfulness of riches choake the word, and hee is made vnfruitfull.

Mat. 13. 22

But the immortall and everlasting seed which was sowed in the good ground, was so deeply rooted in the heart of S. Ieremie, that hee cryed out against such euill hearers:
saying:

aying : His word was in my heart as a burning fire shut up in my bones : & I was weary with forbearing, and I could not stay, for I had heard the railing of many, and feare on every side : And, Cha. 23.9. Mine heart breaketh within me because of the Prophets, all my bones shake. I am like a drunken man, and like a man whom wine hath overcome : for the presence of the Lord, and for his holy words : Ver. 29. Is not my word like fire (saith the Lord) and like a hammer that breaketh the hard stones ?

Now dearly beloved, this doctrine which I teach you is not mine owne, it is the doctrine of Iesus Christ, which converteth the soule, which teacheth the word of God truly, and guideth the hearts of every true Christian, the plaine mans path way in at the strait gate, leading to everlasting saluation.

Awake thou therefore that sleepest in the bed of sinne, and make thy stony heart to bleed and shed rivers of teares betimes, in bewailing of thy sins : and be hartily sorry for them, and stand up from the dead and Christ shall give thee light : open thine heart without any further delay to receive Christ, and then he will come and bind the strong man Satan, and cast him out, and dwell in thee himselfe. When the gates of hell shall never prevaile

prebails against the: then shall thou enter
with Christ in at the strait gate & narrow
way which leadeth vnto eternall life, and
there dwell with him for ever.

Psal. 118.
19. 20.

Open therefore vnto vs, O Lord, the gates
of righteousness, that we may goe into them
and prayse thy holy name. This is the gate
of the Lord, the righteous shall enter into it
and praise him for evermore.

The God of peace which brought againe
from the dead, the Lord Jesus, the great
shepherd of the shepe, through the blood of
the everlasting covenant, make vs perfect in
all good woorkes, cut off all lets & hindrances
both within vs and without vs: sanctifie vs
throughout, amend all our imperfections,
keepe vs blamelesse vntil the day of his most
glorious appearing, that we may enter with
him into his heauenly kingdome: to whom

with the Father and holy Spirit, one
God in Trinity, and Trinity in
Unity, be all blessing and
glory world with
out end.

Soli Deo gloria.